

have hence not been (in general) Revolutionary but National. Thus, they were particularly prominent among the fighters for German unity, for Italian independence, for Hungarian self-government, in the middle years of the nineteenth century.

It was in the great National movement of 1848, when throughout Europe the forces of democracy shook off the shackles of absolutism, and the peoples insisted on their natural right of self-government, that the Jews first had the opportunity to prove that they were prepared to shoulder the responsibilities of the citizenship of which they claimed the rights. Everywhere, they took a leading share in the struggle and in the sacrifice. In France, where the movement began, Adolphe Cremieux was a member of the Provisional Government. In Germany Johann Jacoby (who was subsequently to raise an almost solitary voice in opposition to the annexation of Alsace Lorraine) had dared to ask the King of Prussia for a constitution as early as 1841, and now, after a term of imprisonment, was once more to the fore. Several Jews were killed in the street fighting in Berlin. They were prominent, too, in the *Vorparlament* of Frankfort, which anticipated German unity. Here, the convert Eduard von Simson (later to be President of the Reichstag and Reichsgericht) was President; the Austrian poet, Moritz Hartmann, was one of the most striking figures; and one of the Vice-presidents, Gabriel Riesser, a stalwart champion of Jewish emancipation, was with Simson among the delegation which offered the crown of a united Germany

to Frederick
WilKam IV.

In the March Days in Vienna, Jews were
similarly
active. The dare-devil Adolf Fischhof was at
the head of
the popular movement, which was inspired
by Moritz
Hartmann, the poet, and the famous
journalist Ignaz